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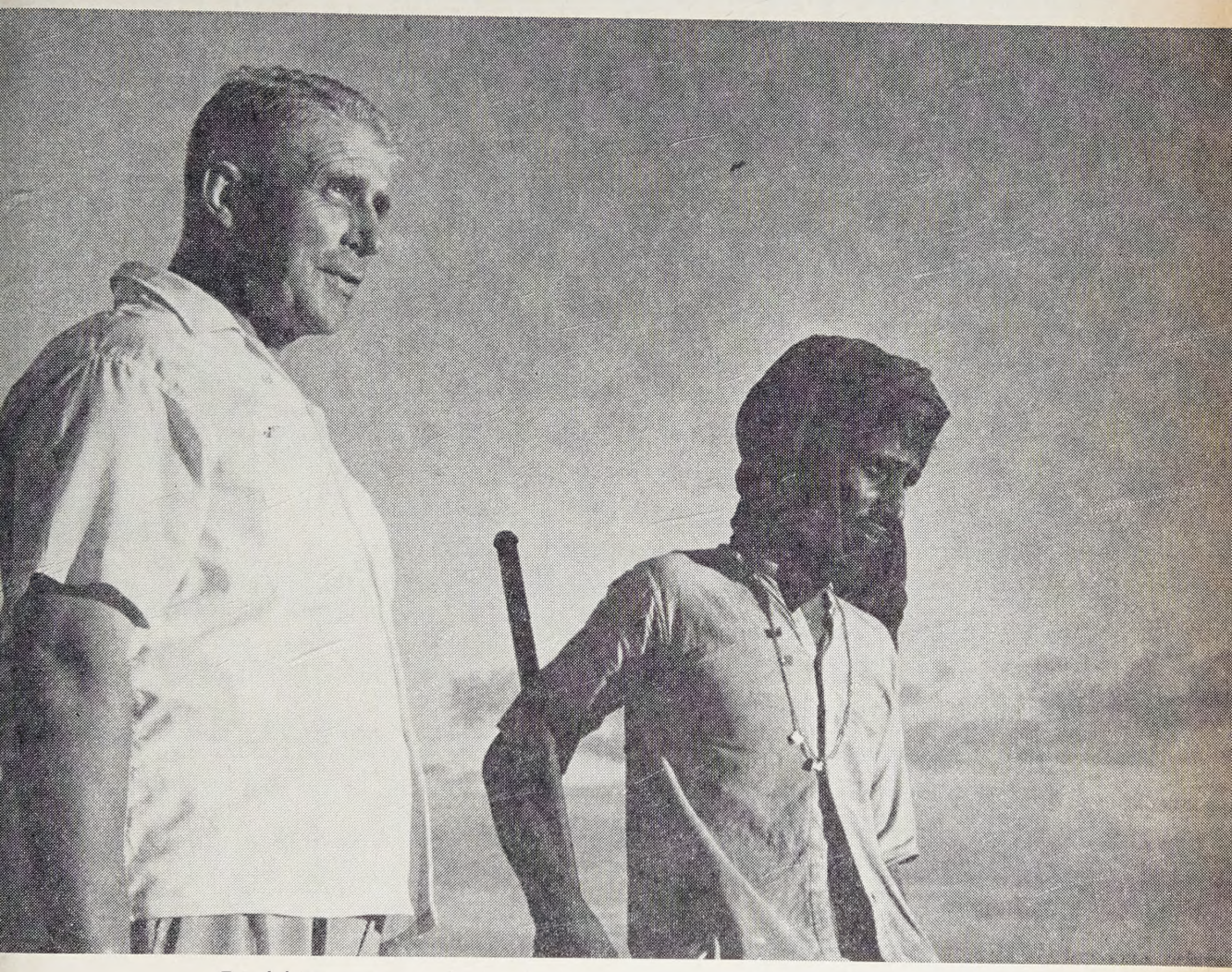

Friedel Peter: A new kind of missionary — a new look in missions

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Laymen's Day Is Terrifying

By John E. Marvin

The new leisure is providing an opportunity for more laymen to give more time to the Church and the cause of Christ. Ministers are doing about all that can be expected, although there is a need for more of them. The sustaining, ongoing strength of the Church resides largely among the laymen and laywomen. The laywomen, through their Woman's Society of Christian Service, have developed their abilities to a high degree not achieved by the men. However, the men are making progress and it is in the area of lay activity that the Church must look for its greatest advances.

Laymen's Day each year provides an opportunity to accent the place of laymen in the life of the Church. It is more than a Methodist observance, for lay organizations of other churches are using it also. The criticism is often made that we have too many special Sundays until there isn't any time left to do the work of the Church. The answer to that criticism is that the special Sundays are the work of the church. In many churches laymen will occupy the pulpits. In most cases they will preach poorer sermons and give poorer talks than the ministers could give. This is relatively unimportant. What is important is that the laymen have an opportunity to witness before the entire congregation.

Whether for good or bad, *the testimony they make is a reflection of the Church.* They are the mirrors which enable the Church to see itself. If the laymen have nothing worthwhile to say, the whole congregation knows that something needs correction. When laymen do have something to say, as most of them do, it gives the congregation some idea of the extent and intensity of the Church's effectiveness.

The final test of the Church is its finished product which in this case is its laymen. They are not to be judged on their speech-making ability but on their belief in Christ and how they apply that faith in the affairs of life. That is what makes Laymen's Day such a glorious opportunity and at the same time a terrifying responsibility.

Reprinted from The Methodist Story. Laymen's Sunday is October 16.

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Lutheran He

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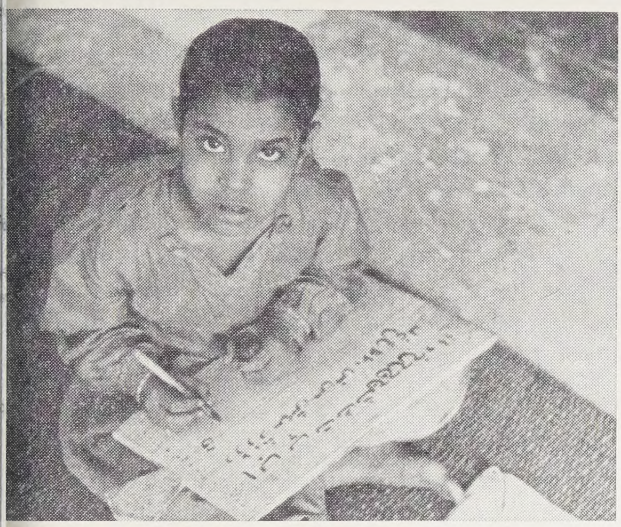
"New Look" in Missions

By Betty Thompson

The missionary who doubles as a technician—a farmer, a bricklayer, a literacy expert—is nothing new. But the Christian worker whose primary task is technical assistance, whose support is international and ecumenical, and who works in cooperation with a local ecumenical body in the country where he serves, is still relatively rare.

Elsa and Friedel Peter, a brother and sister team, exemplify this new pattern of interchurch service in a remarkable way. They are Swiss Moravians who grew up in the fabled Himalayan mountains in Tibet where their parents were missionaries.

Today they are supported by the Anglican Church of Canada in conducting Technical Services Association, a program of vocational self-help for impover-



Elsa Peter directs a school for the children of the women with whom she works in sewing and embroidery projects.

ished Pakistanis. TSA was started under the auspices of the West Pakistan Christian Council a dozen years ago. Through the World Council of Churches other groups and other countries now support the project.

When in 1948 when the Peters began their work with TSA, they recognized, as Friedel has put it, that in Christian medical and education work Pakistan had excelled but that leadership in the economic field was "woefully absent."

A stocky, muscular man with bronzed skin and white hair, Friedel Peter felt that "to teach and give advice was not enough to ensure economic progress among the poor." The Peters realized that "we had to follow through by running projects on a business basis together with those we wished to help."

Friedel Peter sold his scheme to the government of Pakistan. "It was a new venture to have the Government directly associated with such a missionary venture, and the Government of Pakistan contributed in 1948 as working capital of rupees 300,000 in the form of an interest-free loan repayable over ten years."

In October 1, 1959, TSA made the last payment on that loan and achieved financial independence. Looking back over ten years of struggle, Elsa and Friedel Peter can point to both success and failure. Friedel can remember with satisfaction the tube-well drilling project which saw 42 large wells and 20 test wells sunk in a five-year period. The Swiss engineer and agricultural expert was challenged by the necessity of increasing the country's food output and convinced that the key was water for irrigation—elusive water which lay deep below the surface. West Pakistan is curiously plagued both by an abundance and dearth of water. Friedel Peter has battled both to produce more water for irrigation and to stem the floods that engulfed land he sought to reclaim.

"Wherever canal water can reach, land has been taken up, but millions of acres still lie fallow for lack of it," he explains. "Yet most of this area has an abundant supply of sub-soil water. In fact a slowly rising water table threatens to turn all the low-lying tracts into swamps."

In either case, he decided, the solution lies in sinking a large number of wells. In Pakistan old fashioned, hand-operated methods took months to produce one well so Technical Services Association, helped by a grant of $30,000 from Church World Service, USA, brought the first rotary water-well drilling rig to Pakistan together with heavy-duty trucks, air compressors and other equipment. This new equipment, imported from Sweden, was successful.

Local crews were trained first by an American driller and later a Canadian engaged by TSA. The teams undertook construction projects in various parts of West Pakistan.

"Although it was a hard struggle, it carried itself financially and proved worthwhile," Friedel says.

"When eventually in 1954 the Government wanted to acquire our equipment and take over the crew we had trained for a large development program in Baluchistan, we sold them the equipment against a part of our loan."

A careful project of land reclamation on 200 acres of intractable land ten miles from Lahore turned out less successfully for undauntable Friedel Peter. Perhaps few men would have tried to reverse a geological trend that has put 900,000 acres out of cultivation and affected several million more in West Pakistan.

But Friedel Peter felt that any experiment was worthwhile if it had even a chance of helping the tens of thousands of farmers rendered jobless and landless by the fast rising water table which brings salt, deposited in a former geological age, to the surface and turns productive land into acid marshes. Briefly, Peter started a full-scale experiment to see whether such wasteland could be reclaimed so that landless farmers could be resettled on it.

This project was full of heartaches. The ravaging Ravi River three miles away dumped flood waters on the land and washed away the clay-mortar buildings, and ruined the first rice crop. Peter designed flood proof buildings in cement, put diesel irrigation pumping equipment on ten-foot high foundations and started again.

The heavy initial work of leveling the land for rice cultivation proved too much for the landless farmers who had been resettled there and the first group of settlers left in despair. Peter, determined to prove that the land would submit to taming, hired labor for a year or two before turning the land back to tenant farmers.

Success and Failure

The tender green shoots of the first rice crop promised a bountiful harvest. The yield was beyond all expectation and for a time it looked as though the determined missionary had conquered the ancient time-ravaged soil.

"But already in the next season salinity was beginning to show in many spots and yields began dropping off rapidly," Friedel recalls. When I visited Lahore in the autumn of 1958, he was frankly worried about the costs of keeping the land free of salt by permanently flooding it for months.

With furrowed brow, Friedel totted up accounts and told the visitors from the World Council of Churches that it was possible that the high cost of reclamation could not be met by crop yield. "But we must try this," he said with grim determination. "This country is too poor, its land situation too tragic, for us not to make every attempt humanly possible to save it."

But Friedel is above all a man of good common and when he saw that the battle against the salt destined to be lost he closed the project, sold buildings, animals and implements, and reco about half the original investment. He has not, ever, abandoned the idea of giving work to Paki landless farmers. "Our tractor, pumps, and en have been stored for the present," he says.

The Peters have behind them another success heartening enough to make them see that TSA help Pakistanis to be self-sustaining.

Embroidering Project

Elsa Peter evidently inherited the same am metabolism as her brother Friedel. As the feminin of this Swiss sibling team, Elsa is responsible fo sewing projects of the West Pakistan Christian cil's Technical Services Association, from purcha cloth and thread to export and merchandising.

The Technical Services Association embroider knitting projects have given employment to 320 stani women. The last fiscal report issued by shows an income of over $37,000 a year from sale

In a sun-flooded room on the top floor of a bu in the old section of Lahore, a group of two Moslem women chatter and sew. Here are tw rooms, one with skilled workers doing embro another with older women, their less nimble f doing hemstitching and simple knitting. These needlewomen began by making paper bags whe economic assistance project got underway ten ago under the aegis of Elsa's co-worker and the p of the whole project, Mrs. Margaret Paul, a Pal teacher.

The project is one of fourteen, mostly in Ch villages within a 100-mile radius of Lahore, TSA quarters. The villagers bring their work in, their wages, and take away new stamped goods. first must learn the high standards of TSA wor be able to teach the patterns and performance village women.

The World Council of Churches has recentl a young Dutch assistant, Aaltje Sijbranda, to hel Mrs. Paul and their associates. This young tec assistant from the Netherlands will help in tr teachers and in marketing the sweaters, table and other needle-work. The work has grown s it is impossible for the Peter-Paul team to ke with it all.

"One Wednesday morning last May the two ters of a policeman in Amritkot and their Shanti, put on bright printed Sunday clothes and ed for Lahore to learn the TSA embroidery," recalls.

'They packed their small bundles of bedding, a ıte and drinking glass each, enough wheat flour for ı days, five sewing needles carefully stuck in a piece cotton cloth and three new embroidery frames," she ntinued.

'The girls arrived at our office, shy and wonder- g what would come of it all, but soon they were ting together with experienced supervisors of other lage groups who had come with their week's work, d with their help the three freshmen mastered the st practice before the day was over."

In the ten days the girls spent at TSA, they learned roughly how local groups are conducted. They saw e embroidery and knitting come in from the other lages; watched how it was assessed, criticized, cor- ted and finally paid for.

'They had been present daily at morning prayers d made new friends," Elsa says. "They came to ow of the struggle for daily bread our women in e city have, and had seen the determination and ll of others, no cleverer than themselves."

'Finally on the ninth day the great moment came ıen the three newcomers had finished the first ly of the Valley' traycloths—Shanti easily—and the ıer two with great difficulty."

'But all the three had passed and entered the new lowship of wage earners," Elsa remembered with isfaction.

The change in the women as well as in their incomes what delights the directors most. "The women ve gained self-respect and have learned the value honesty, tidiness and precision. They are members their group, bound together by cooperation and lowship and daily prayer and the message of God's ve for them, whether they come from a Muslim ckground or from a Christian village."

'We in the so-called 'sending countries' assume too ıdily that missionaries are mostly ordained ministers," s New Zealander Alan Brash, inter-church aid secre- y for the East Asia Christian Conference. He thinks ıt what is needed are men and women who can ıbody the love of the Gospel and incarnate the love Christ "not in terms of Western-type institution . . . t out in the dust and the hovels. It is not enough en to stand in the dust and preach. The greatest ed is for missionaries who will understand the real eds of the people and who go out in the compassion Christ to meet these needs."

Technical Services Association is an attempt to meet h needs. The Peters say "Let us act while we may l prove to our friends in Pakistan that the spirit of ristian love and courage is alive in us, and that in t spirit we are ready to offer our help in the pressing nomic needs which confront us here."

Friedel Peter and a friend inspect the rice crop on a piece of reclaimed land.

Both Friedel and Elsa Peter are active in leadership of a church-supported school for blind children in Lahore.

The sewing and embroidery projects run by Elsa Peter give employment to 320 Christian and Moslem women in 14 villages around Lahore.

Benea

Lynn Soderquist, pastor's daughter, and Gloria Ervin, members of Trinity Lutheran Church (ELC), Jersey City, exchange handicraft items at Lutheran Neighborhood Summer Program.

He lifted his T-shirt and bared a back lined with purple and blue welts, tinted with freshly drawn blood. He is nine-year-old Eddie, one of the thousands of children jammed into what is euphemistically called a "blighted neighborhood" of Jersey City, a grubby industrial community under the shadow of the Statue of Liberty.

As Pastor Ronald Soderquist sought to comfort him, Eddie burst into tears and told how his father had beaten him with a heavy belt during the noon hour. He had been caught stealing from a local store.

Eddie had been acolyte at Matins at Trinity Lutheran Church that morning. He was part of the Lutheran Neighborhood Summer Program recently concluded by three Lutheran congregations in a depressed area of Jersey City.

The Pastor's wife applied salve and bandaged Eddie's wounds. But his real problems—and the problems of his father—are not as simply treated.

Walter—age eight—didn't make it to Trinity that same morning. He had hitched a ride on a passing truck and had fallen off. He was in Medical Center with a fractured skull.

Multiply these problems hundreds of times and you gain a fair picture of the community which Trinity, Christ and Our Savior Lutheran have been seeking to serve with a creative and dynamic six-week summer program.

The program, which attracted more than 400 children, is the inspiration of Pastor Soderquist. A native of rural North Dakota, he came to Trinity (TALC) in 1956. He found a struggling congregation which had traditionally been a middle-class, all-white group nearly all of Norwegian background.

But the violent metamorphosis so common in th ner city had taken place. The exodus was nearly plete, and Trinity's immediate neighbors were Negroes. Although several thousand children lived in a short distance of the church, the Sunday s was alarmingly small.

The needs of the boys and girls of the neighbor were tremendous throughout the year. But durin summer months they were especially acute.

To understand this fully, you must spend Augu Jersey City. In the more densely populated neig hoods, the sweltering summer is in a class by itself

An oppressive haze often settles over this c metropolis of nearly 300,000. An unforgettable ste created by the unique blending of aromas. Some nate from the notorious "Jersey meadows" which the city on the west.

Other smells find their origin in belching sm stacks which dot the horizon. Jersey City's m "Everything for industry," was intended to mean the city offered all that industry needs to thrive develop. The ubiquitous factories, sometimes acros street from fashionable homes, seem to twist the sl to mean that everything bows before the god, ind —even the individual.

Summer is no fun in Jersey City. The mass ex out of the city each weekend testifies to this Thousands of citizens seek relief by regular wee excursions to the lake or shore.

But equal numbers are trapped, unable to leav squalor of their neighborhoods. In the slum areas, are people who have seldom seen a tree or a g or a lawn.

As John Gunther writes, "Jersey City has slum filthy and debasing as any in the East."

Tottering houses now provide living quarter more than twice as many families as originally inte A myriad of children pour down creaking stai into sweltering streets to jostle with each other d the day.

Most of them have no chance to get out of the even for a few hours. Playgrounds are few an between. Sweat streaks and glistens on dirty faces

The Soderquists have been much involved in community. Their three children have romped wit other children on the cluttered sidewalks. They banded together with other parents seeking to

ne Statue of Liberty

By Ronald T. Englund

overwhelming problems of the overcrowded and ndown school in their district.

Pastor Soderquist soon realized that the traditional cation Church School simply did not meet the needs these children. Dreary summers in the city can seem erminably long to a youngster. The traditional two-ek Vacation School is simply too short for these boys d girls.

Also, the usual Vacation School does not give the ld opportunities to take trips outside the city. One the dire needs in this community, is to give the ngsters a chance to get away from their neighbor-od into the country.

Out of these peculiar needs has come the Lutheran ighborhood Summer Program of Jersey City. Run-ng for six weeks, this imaginative program has sought cope realistically with the manifold needs of the ldren.

Joining with Trinity this year were two United Lu-eran congregations—Christ Lutheran and Our Savior theran. Located within a half-mile of each other, se churches formed a natural threesome to meet the allenge of this neighborhood.

Pastor John H. Menges of Our Savior Lutheran Church and Pastor Rolf Mielzarek of Christ Lutheran Church formed the executive committee along with Pastor Soderquist. Also playing key roles in the program were parish workers Kay Moldenke at Christ Lutheran and Muriel Schmalz at Trinity Lutheran.

Operated last year on a smaller scale, the 1960 edition of the summer program attracted more than 400 youngsters at the three churches. A staff of 60 full-time and part-time workers directed the program which ran from July 5 through August 16.

The overwhelming majority of the children were Negro. Almost all were from non-liturgical churches. Not only were they unfamiliar with Matins and chorales, but most of them had never seen the inside of a Lutheran Church before.

Yet by the end of the summer, these youngsters were singing Matins by heart. They had grown to love our majestic Lutheran chorales. Six psalms had been memorized.

This corporate worship experience was the center of the day's program. Bible School class materials were used during the mornings. Afternoons were devoted to a variety of activities including arts and crafts of many kinds, group games, rhythm bands, drama and choir.

Linda Johnson, of Kiester, Minn., St. Olaf College sophomore, pointing out results of children's project to the Rev. Ronald Soderquist, pastor of Trinity Lutheran Church, Jersey City, and director of Lutheran Neighborhood Summer Program.

Linda Wetzel of Hutchinson, Kansas, student at Kansas State, rehearses children's choir at one of church centers. The Rev. Ronald Soderquist accompanies.

Emphasized were opportunities for creative expression by the children, something virtually non-existent in Jersey City's hopelessly overcrowded public schools.

For the children, high point of the week was Friday when chartered busses rolled to a stop before each church and the weekly outing began. Trips included a visit to the Bronx Zoo, a tour of a dairy farm, a boat ride up the Hudson to Bear Mountain and a picnic at a nearby state park.

Pastor Soderquist sees these weekly excursions out of the city as one of the major contributions of the church to the life of the children. Unbelievable as it may seem, these journeys are the only time many of the boys and girls get out of their tangled and conjested neighborhoods.

He recalls taking five neighborhood boys on a weekend camping trip. It was a moving experience to share with them the wonder and excitement of the out-of-doors. "Look, pastor, is that a real apple tree?" one of them asked with eyes large as saucers.

The summer program may be unique in the fact that the fifteen full-time workers who came from out-of-state volunteered their services. All they received was room and board. They even had to pay their own travel expenses to and from Jersey City.

St. Olaf College of Northfield, Minn., was main source of personnel this past summer. Eight of the fifteen students participating had recently graduated or are now students at the Minnesota college.

Other volunteers included an English teacher from Waldorf College of Forest City, Iowa; a graduate of Eau Claire (Wis.) State College who will attend Chicago Lutheran Theological Seminary this fall to pare for student work; a sixth grade teacher Racine, Wis.; and college students from Texas, K and Pennsylvania.

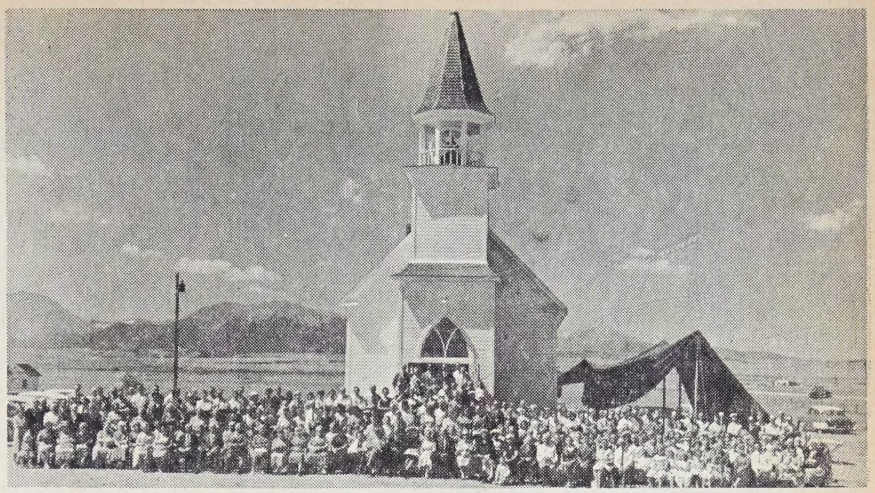
The staff spent a week of orientation at Getty College, and another week of preparation for the gram while in Jersey City. Each morning the indiv staff of each of the three congregations gathere an hour of discussion and sharing. The program designed to give ample opportunity for personal s ual growth in the lives of the volunteer workers. the program was underway, the staff would meet a week for evaluation and discussion.

Curriculum, finances, publicity and all other as of the summer program were worked out tog Cost for the entire project ran about $3,500. The dren paid a $5 registration fee for the entire six- program. Each church contributed to the central ury, and additional funds were made available thr local businessmen and interested individuals.

The Lutheran Church has made a significant pact upon this community through the witness of three congregations. Lutherans are now well-k through the 20,000 flyers distributed house to H the attractive ads in local busses and the large p bearing the invitation, "Give your child Fun—Fri Faith."

But most of all, the message of the Lutheran N borhood Summer Program is carried by the hun of children whose lives have been significantly to by this dynamic experiment in serving the comm

Montana Church Is 75



Obviously, the 600 people shown here could not squeeze inside Melville Church for the anniversary service. Most of them worshipped in the tent alongside the building.

The oldest ELC Church in Montana, a tiny white ame building in the Sweet Grass ranch country North Big Timber, has a church membership of 107.

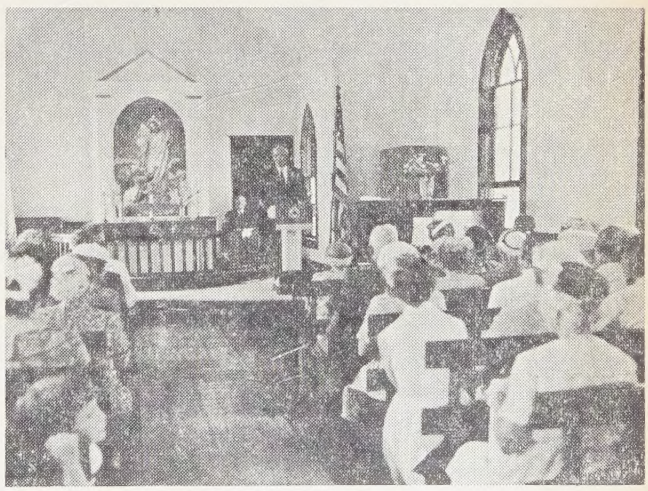
But when Melville Lutheran Church celebrated its th anniversary in August nearly six times that num- r of people were present.

As is indicated by the pictures on this page among ose who were there for the festivities were Governor ugo Aronson and Mr. Orvin Fjare, a son of the con- egation who is presently a candidate for the United ates Senate from Montana.

An interesting feature of the anniversary was the signation of the offering received at the service. Part the funds went to Redeemer Church, Great Falls, gift to Montana's youngest church from its oldest ngregation.

The Honorable Hugo Aronson, Governor of Montana, waves as he arrives for the diamond anniversary service.

overnor and Mrs. Aronson being served cake by Mrs. elmar LeVoi, a member of the parish, as Orvin Fjare oks on.



Governor Aronson greets the congregation. Seated behind him is the Rev. Ocee Johnson, pastor of the parish.

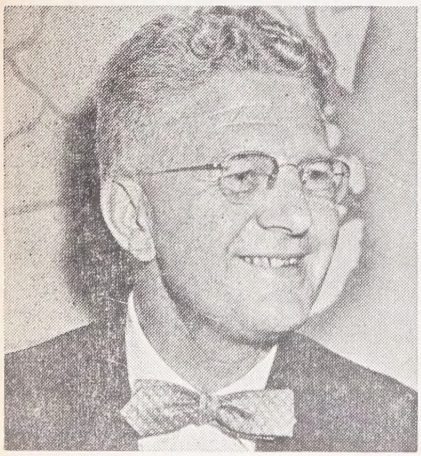
History Reverses Itself in

American Luther

His Majesty, King Olav of Norway, is the first to sign the guest book at the American Lutheran Church in Oslo. Behind him (l. to r.) Frances E. Willis, U. S. Ambassador to Norway, Dr. Oscar C. Hanson, and Dr. J. A. Aasgaard.

The Norwegians who settled in the Fox River area, or in Muskego, or in Koskonong, or on Spring Prairie, probably had little time to become sentimental about the processes leading up to the building of their first churches. While history is silent on the subject, they probably had no services corresponding to the one which is pictured on these pages—the outdoor service of the congregation of the American Lutheran Congregation of Oslo, Norway, to give thanks for the acquisition of a lovely building site for their church-to-be.

Yet there is something strikingly symbolic about that service, as there is about the entire short life of that ELC congregation in Norway's capital city. More than a century ago, the Church followed its people across the broad Atlantic. When a congregation was established, in 1843, it was not an extension of the Church of Norway in a formal sense. Yet its roots were in the homeland—in language, in proclamation, in liturgy, in vestments. For years and years, the prog tors of our Church were in literal truth the *Norwe* Lutheran Church in America.



Dr. George Aus is the present pastor of the American Lutheran Church of Oslo.

It seems so fitting, remembering those far-away c that the great-great-grandchildren of those pion shall now have found a ministry of a similar sc in reverse. It isn't that countless thousands of Am can Lutherans are seeking a new home and new portunities in Norway, of course. But there are pl of them there—government people, members of Armed Forces, students, tourists, and on and on. T stay may be long or short. Nevertheless, they are th and they need a church which can come to them their own language, just as our fathers needed a ch in theirs.

That explains the "why" of the American Luth Church of Oslo. The "how" is one of the love stories we know. The active, even insistent, enc agement of church authorities in Norway, all the from the Primate of the Church down. The fac the ever-increasing amount of "visiting back and fo between Norway and America. The tremendous fluence the Preaching-Teaching-Reaching missions l exerted wherever they have been held in Norway. closer relationships which have been fostered thro the good offices of our Norwegian Conference. All t factors and many more have entered in, to make one of the fine and successful adventures (we use word deliberately) of our Department of Home sions.

So the American Lutheran Congregation has not been established but is definitely a "going conce Its first pastor, Dr. Oscar C. Hanson, has just retu to the United States. Its second pastor, Dr. Ge Aus, is just beginning his ministry. A fine build site has been procured and plans for building are along. So our "Muskego congregation in reverse doing right well!

Enters now the problem the new congregation f in building a church. Dr. Hanson is authority for statement that the Oslo congregation need take sec place to none of its sisters on this side of the Atla in stewardship of giving. There will be little tro in carrying on its own program unaided.

But building the church is different. Many of members are there temporarily; they have church and obligations in their permanent homes. Thu

urch of Oslo

By O. G. Malmin

es about that the opportunity is being given to ple in our churches to share in this project. Dr. nson is spending the remainder of 1960 among the gregations of the ELC in the interest of this project. is turning to individuals, not congregations. Thus indications of real interest are many.

ne aspect of this fund-raising program which is to appeal to a great many is the "Memorial Book" . Dr. Hanson explains it this way:

The plan is that a memorial book shall be published ng the names and addresses of the donors and short graphical sketches and pictures of the people to be norialized. This will be done when the sum given is at least $100 per person memorialized and when biographical facts and pictures of the persons me-ialized are sent to our office of Home Missions, South 5th St., Minneapolis 15, Minnesota. This norial book shall be made a permanent record and be on display in the new Memorial Church in o. In the years to come, this Memorial Church in o will always make the present age mindful of the ams of earnest prayer, mutual love, and brotherly cern that have flowed back and forth over the At-ic from mother church to daughter and back again n daughter to mother church."

Ve predict a generous response from the people of Church to this project—whether the donor is in-sted in the Memorial Book plan or not. Some day n a lovely church building will rise on that building in Oslo. And there will be invisible bonds of love ing that fine new church with venerable old Muske-church, built more than a century ago.

OSLO MEMORIAL BUILDING FUND

Under mandate from the Convention of The Evangelical Lutheran Church, Dr. Oscar C. Hanson has been in Oslo, Norway for the past two years organizing an American Congregation. Dr. George Aus of Luther Theological Seminary has just recently moved to Oslo to continue this ministry.

The Congregation has had a remarkable international flavor. Worshippers from 47 states and 27 countries have signed the guest register in one year. One Sunday 23 states and 8 countries were represented. But the Congregation serves more than transients. Many Americans go to Norway on a one-to-five year assignment—foreign service, military, as exchange students and professors or as business or prefessional representatives. A large number of Americans are married to Norwegians and reside in Oslo. Attendance runs from 275 to 350.

Because no congregation can permanently serve with real effectiveness without a church home of its own, steps are now being taken to raise money for the church building. This effort will be directed by Dr. Hanson for the remainder of 1960, when he will return to the Department of Evangelism. A site has been purchased and architects are at work.

The Congregation will be able to carry all salary and maintenance expenses once they have a church home of their own. While they will contribute to the building fund, it is fully agreed by all who have studied the situation that most of the money for the building should be raised in America.

This is an appeal to individuals! Many will use this opportunity to give a special memorial gift in memory of a father or a mother or a grandparent who came to America with little or nothing of this world's riches. They came with a great inner wealth—a faith in Christ as Lord and Saviour.

Philip S. Dybvig

An open air service held on the lot where the church will be built.

The Berggrav Amendment

By R. L. La

Apparently Dr. Malmin expects some reaction to his editorial in the Sept. 20th issue of the HERALD.

First of all the editor makes that familiar statement, "it was submitted too late." Yet he informs us that it was formally submitted in November of 1953. An Executive Secretary of the WCC recently wrote that it was "first" proposed at this time (which was about 9 months before Evanston). Apparently it was proposed a second time. Dr. Murch in his booklet, "The Coming Great Church," wrote that the Berggrav Amendment was proposed early in 1954. It is reported that the Executive Committee, which is a part of the Central Committee, met in February of 1954. Perhaps it was at this time when it was again proposed. It could be that the Central Committee met at this time, I do not know. This I do know that the Executive Committee *could have called* a meeting of the Central Committee at this time, and only 40 members are needed for a quorum.

The Constitution of the WCC reads that an amendment must be reviewed by the Central Committee and notice of the proposed amendment must be sent to the member churches not less than six months before an Assembly meeting.

Dr. Murch wrote in his booklet that the Berggrav Amendment was proposed in plenty of time for something to be done about it if anybody had wanted to do anything about it. Only recently Dr. Murch reaffirmed the fact that he could back up everything he has written about the Berggrav Amendment in his booklet. In March of 1954 Bishop Berggrav wrote about the merits of the Amendment in the United Evangelical Action. Also upon his arrival in this country for the Evanston Convention Bishop Berggrav expressed confidence that the Amendment would be accepted at Evanston. W. Thorkelson expressed the same confidence in the June 8, 1954 issue of the HERALD. Apparently the Bishop and others felt that the Amendment had been proposed in plenty of time.

I do react to the editorial in the HERALD and agree with Dr. Murch and others.

I react to the statement in the editorial that says, "However, we suspect that those who have this fear will conclude that the character of the organization as a council, not a church, is so carefully safeguarded throughout the constitution that their fears at this point will be allayed." According to the editor some fear that the broadening of the Basis will tend to mak Council a church. I'm glad that there are those do not want the Council to be or become a ch but if they should read the news releases conce the meeting of the Faith and Order Commission WCC and also the meeting of the Central Com held last August in Scotland then they would reason to fear that the Council is or will becc church. Members of the Faith and Order Comm including our own Keith Bridston, said that we not be satisfied to remain as a mere council. The mission has proposed that steps toward unity beg the local level. This local unity is to be based o baptism, one Gospel, and the breaking of one This proposal was accepted by the Central Comm

All the more do I react to the statement, "Abo let us hear nothing to the effect that 'they may but they don't mean it.'" I should like to ca editor's attention to what he wrote in the Sep 1954 issue of the LUTHERAN HERALD of the messa Evanston, "Yes, Where is the Word of God?" will read the message of Evanston in vain if you to find any specific mention of it." "And we fea it was not an oversight that caused the omission." the editor wrote of the Berggrav Amendment he called "only a passing" reference to the Scrip In that same editorial the editor predicted that th theological battleground would be the inspiratio authority of the Scriptures. He knows only toc that his prediction has come true even in the Lut Church of today. He knows that the liberals, wh by no means a small minority in WCC leadershi and do say some nice things about the Scriptur the Scriptures to them are not "as a whole and their parts the divinely inspired, revealed, and in Word of God, to which they subscribe as the or fallible authority in all matters of faith and life

Finally I react to the statement that reads, "T best of our knowledge, there has never been any tion as to the official stand of the member church the three issues involved: the atonement of Chris Trinity, and the authority of Scripture." The Orthodox Church is a member of the WCC. C church a reliable Lutheran church historian has ten: "The Orthodox Church, like all Catholic chu rejects justification by faith alone, the *sole author Scriptures,* and the priesthood of believers. They teach 'faith alone' and the 'Scriptures alone.'"

Danger in the Afternoon

Grace in Death's Presence

The old pro Ernest Hemingway was writing again. e was writing about bullfighting in Spain. The pic-es were new and beautiful and the Hemingway ard was grayer but it was an old story. It was the spel according to Hemingway, and it goes back any years to *Farewell to Arms* and *The Killers* and *r Whom the Bell Tolls* and to a very poor book hich came out a decade ago called *Across the River d Into the Trees*. I am sure that Hemingway wants remember the first three works, and I am very sure at he wants to forget the last one. But good or bad, four books have the same theology as indeed do all e written works of this talented American.

Mortalism

Hemingway would, I am sure, resist the suggestion at he is a theologian. But it is very hard for a person ith Hemingway's talent to write about life without coming theological, that is, without raising ultimate uestions and trying to give an answer to them. Hem-gway gives us a not very profound answer to the rplexing question of life. Throughout his books he firms what all the old logic books used to print as example of a simple major premise, "All things are ortal." Hemingway is a mortalist. For him the most portant truth about life is death. Death is the darkly diant presence before which life may leap into mo-entary significance. In fact, it is only in the proximity death that essential life blooms. On the edge of the yss man becomes truly himself, manifesting those rtues which are dearest to the heart of Hemingway: urage, skill, and grace. Hence, the novels about sol-ering, deep-sea fishing, bullfighting, big-game hunt-g, and even gangstering. In the nearness of chattering achine guns, maddened bulls, and leviathans, man orks out his salvation without fear and trembling.

Eschatology

Hemingway's theology also has an eschatology: a ctrine of the last things. Death creates fellowship nong men who face it together; food and drink take a sacramental significance (Hemingway loves to nger on the taste of wine); and sexual love becomes a rapture which lifts men momentarily out of themselves. He calls it the *gloria*.

Inverted Gospel

The point need not be labored that we have in Hemingway the antipodes of the Christian faith. This would not be significant except for the fact that he speaks for many people. His appealing idolatry—and it is appealing—attracts the neo-pagans for whom Christianity is no longer relevant.

The heart of the heresy is man's centrality, and it is not new. Achilles before Troy and the taunts of Goliath are reminiscent of it. So are the melancholy strutting and bragging of the Northern Vikings. In fact, the Viking mentality shows close parallels with the ideas of Hemingway. There is the same emphasis upon the coarse-grained companionship of men for their own sake. There is the same high premium upon risk and daring and grace. There is the same lusty delight in eating and drinking. And there is the same disregard for the totality of things—the romantic and highly theatrical indifference which expresses itself in a glittering exhibitionism. Max Eastman's charge that Hemingway wore false hair on his chest is apt insofar as it reflects a distrust of the high-flown and somewhat phony romanticism of the latter.

If man is the measure of things, then religion consists in observing man at his presumed best: fighting bulls, shooting panthers, struggling with sharks, warring against other men. It consists in observing and adoring men at the moment of highest risk: when they are proud, graceful, and most obviously mortal. But if man is not the measure of things, the effort to sketch him as sublime in these moments is tinged with the ludicrous. It is like being invited by your neighbor to observe him turning cartwheels. It is a trifle juvenile and not too far from the comic.

A Lutheran Pastors' Wives Association?

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

Pastors' wives in many predominantly Lutheran countries of the world have had their own association since decades. Since I am best acquainted with the Norwegian "prestekoneforbund" and the German "pfarrfrauenbund," I shall mainly talk about their work. Not only pastors' wives but also pastors' widows as well as future pastors' wives are members of these associations. The goals and practical functions of these associations are many, for example the discussion of pastors' wives' problems and how to solve them; her work within her own home and the congregation and how to improve her effectiveness in these areas; also the provision of lectures on world affairs, culture, etc., in order to widen her horizon. These associations also function as helps in need, as is done by the German "pfarrfrauendienst" which has helped many Eastern German pastors' wives to get a much-needed vacation, and which assists other pastors' wives in time of sickness or death. As a very important task these organizations wish to prepare future pastors' wives for their life's work in the service of the Church.

It would indeed be wise to study these European associations closely and build upon their experience, should it ever be attempted to set up a similar pastors' wives' association in the United States. Whether such a plan is feasible is not for me to say, although in larger towns with a variety of Lutheran churches it should be quite easy. Even in the country this could be done, provided the transportation problem could be solved.

At our monthly pastoral conferences we have so often asked ourselves: how can we make this day more interesting for the pastors' wives? Granted, we like to visit with each other while our husbands discuss church affairs and theology. However, we younger wives spend the day in feeding, watching, and entertaining our children. Should we attempt to make some serious conversation we will for sure be out-shouted by our delightful offspring, whom we, of course, love dearly.

There are, even in smaller towns, opportunities for women to join fine cultural or social clubs, but it seems that their meetings are forever on the same nights as church activities, so that the pastor's wife cannot participate. Still, the average pastor's wi expected to be an intelligent, well-informed wo who is not infrequently asked to speak on a dive of subjects. How can she "keep up with the wo unless she has a chance to improve her knowle This can't usually be done over diaper-washing cake-baking.

The European pastors' wives have found the an to this problem. They meet at regular interval different churches or parsonages, often arrange that the husbands can baby sit if no other sitt available. After a short devotion, there may be a speaker, a discussion group, or a special project. T are no business meetings. The serving is very sir just coffee and cake, since the purpose of the me should not be a coffeeklatsch but a learning experi Most European guest speakers of church groups d expect any remuneration, but as a rule are prese with a bouquet of flowers as a token of appreci

Obtaining speakers for such a group in this c try might be more difficult due to the great dista However, there are many hidden talents in any munity: your high school literature teacher, your warden, your favorite doctor, the editor of your newspaper. And how about the pastors' wives t selves? There are music directors, art teachers, study leaders, even former midwives.

An exchange of ideas between the different pastors' wives' associations is considered of great v therefore the European pastors' wives meet periodi usually at the same time as their husbands have a vention. At the last German pastors' wives' conve it was voted to start a small quarterly magazin pastors' wives. There is always a major theme at conventions and usually a major project as for inst how to help the pastors' wives in the countries be the Iron Curtain.

For the Family Altar

J. R. Hestenes

ard the Nineteenth Sunday After Trinity — *Enrichment of Gratitude*

The Epistle: Romans 10:14-21 • The Gospel: John 9:1-11

Monday, October 17

SEEING

Luke 17:12

he entered a village, he was met n lepers.

the story of the healing of the Lepers, the emphasis soon comes to upon the one who came back to t to give Him thanks. This one had an enriching experience which even before the healing in terms is ability to see. At this point he very clearly that he was a leper. It a visible disease, inching him toward rave, where he would soon be unless as cured. The second part of his was centered upon Christ whom he hope was able to bring him the he sought. Staking his hopes on this ade his request.

indness to facts and our unwilling- to face facts, stands too much in our and Your way, O God. Our prayer at You will open our eyes to see need and set Yourself before us as Physician, the Savior of our race. n.

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Tuesday, October 18

REJOICING

Luke 17:15

Then one of them, when he saw that he was healed . . . .

This one man, who besides Christ holds the center of the stage in this story, not only knew the enrichment of seeing, but upon being healed experienced the joy that came with the fulfillment of his request. His leprosy was a fearful sickness, not only segregating him from society, but one that doomed him to death if it were not cured. A cure was the thing he wanted most, the very thing he dreamed of and when, at length, he learned that Christ could heal him, the thing he was determined to apply for at the feet of the Lord. And when he went his way to "show himself to the priests," healing took place!

How soon, O God, do You visit us with more than we ask! We pray for forgiveness and our hearts are made lighter; we seek Your will and the way is made plain; we take on the burden of "the least of these Your brethren," and our own burden is made light. Amen.

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Wednesday, October 19

EVALUATION

Luke 17:13

And lifted up their voices and said, "Jesus, Master, have mercy on us."

This petition was made by a chorus of ten voices, but we hear now only the voice of the one who later returned. It is possible that he, more than the others, made this cry from the heart. He saw his dreadful condition and the real need of a change in that condition. None of us can begin to know the joy this man had unless we first begin to evaluate our basic need. The parable of this miracle would tell us that leprosy represents sin, and sin represents death. The only cure for this is with the Healer, the Lord Jesus. The supreme need of all mankind is the new birth, salvation in Christ.

Make true for me, also, dear God, this healing in Christ, that I may be a new creation, that the old shall pass away, and the new shall come. Let this new birth be the first prize, the supreme value I seek. I pray this in the Name of my Lord Jesus. Amen.

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Thursday, October 20

RETURNING

Luke 17:15

hen he saw he was healed, he turned

his one man's gratitude was of an hing nature because of what it com- d him to do. It enlisted him in a w-through. He turned back. This is ction that distinguished him from the of his fellows. They were healed, but they kept right on going—away their Healer. This man turned back, leliberate step, and a clear demonstra- of the gratitude and joy he had in eart. He was hindered by no argu- that Christ knew he was thankful. nks unexpressed is the same as no ks. It may be that where there is xpressed thanks there is no reason aying thank you.

is here, blessed Jesus, that we so fail. How guilty we are! From hands we receive mercy and love, we go our way without "turning " to express our gratitude. By every You must have claim upon our dedi- n. Help us to make it so. Amen.

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Friday, October 21

PRAISING

Luke 17:15

Turned back, praising God with a loud voice.

What else would you expect of a man who more than anything else in the world wanted healing, and got it when he went to Christ? Not only did he make a deliberate business about going back to express his thanks, he "praised God with a loud voice." And this was genuine. Not lip service; it was unashamed witness to God the healer, "Who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy." Those who have been touched by the Healer are quick to give glory to His wondrous Name.

Out of our gratitude to You for the salvation You have made for us help us to "continually offer up a sacrifice of praise to God . . . the fruit of lips that acknowledge His name." From healed hearts, from new hearts, we would speak. Amen.

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Saturday, October 22

THANKSGIVING

Luke 17:16

And he fell at Jesus' feet, giving him thanks.

This man had really returned! It might be said that he had come back for more of same, for there is no more blessed place than the station at the feet of Christ. Coming back to express his thanks to Christ opened his life for continued blessing. Jesus said to him, "Rise and go your way; your faith has made you well." True gratitude is enriching because it has the promise of growth. Ingratitude, or one of its expressions, grumbling, has power to consume, to destroy. Gratitude is positive, and keeps the blest returning to the One who blesses. It is an enriching experience.

In answer to all Your benefits help us to fulfill in our lives the injunction, "Always and for everything give thanks in the name of our Lord Jesus to God the Father." Then, O God, we shall give both proof to our healing and voice to praise. Amen.

Billy Draws Germans

American evangelist Billy Graham drew a total attendance of 140,000 persons at seven rallies in Essen; the first phase of his West German Crusade. Several thousand "decisions for Christ" were reported by campaign officials.

After another seven-day series of meetings in Hamburg, Mr. Graham was scheduled to hold rallies in West Berlin, in a huge tent seating 20,000 people. The tent was erected on a large square within sight of the East-West sector border.

The evangelist has applied for a permit to preach in East Berlin but Soviet Zone authorities have made no reply.

Earlier, on arriving in West Germany, Mr. Graham was received in Bonn, the capital, by Vice Chancellor Ludwig Erhard on behalf of the government in the absence of Chancellor Konrad Adenauer, who was vacationing.

In Africa . . .

Christianity Least Force

Christianity is running last among five powerful forces racing to influence or control Africa, the retiring moderator of the United Church of Canada told commissioners (delegates) to its 19th biennial General Council in Edmonton, Alta.

Dr. Angus J. MacQueen of London, Ont., named the other four forces as nationalism, Communism, secularism, and Islam.

Christianity, he warned, "will fall farther and farther behind unless we, who represent Christ, change our ways regarding the African."

Dr. MacQueen called on Western Christians to integrate racially all church fellowships and welcome Africans in all social groups; recognize and actively support the legitimacy of Africans' dreams for independence, equality and justice; and give them "all our love" for their own sakes as human beings, because "if this is lacking, all our services in education, medicine, agriculture and technical aid will profit us nothing."

The out-going moderator also pleaded for renunciation of nuclear arms and tests, called upon the Canadian government to work for complete atomic disarmament, and charged the Church in this country with self-centeredness and spiritual insularity which, he said, "prevent us from having enthusiasm for missions."

"Mad stockpiling of nuclear weapons," he said, "is not only a staggering economic waste and a cause of increased international tension, but an irrational race which nobody can win and everybody can lose."

Warning against so-called Christian realism, Dr. MacQueen said it was neither Christian nor realistic and could not be supported on theological, ethical or political grounds.

He cited as major flaws in the Church at home—"introversion, conservatism and creeping secularism."

He labelled as introversion the local congregation's preoccupation with their own budgets, plans and programs, while neglecting the Church's missions to the world. Four-fifths of the money raised by the Church ($55,000,000 annually), remains within the tre
of its own congregations, he sai

Conservatism he defined as t
tempt by church members to p
the Gospel of the Kingdom o
"into a bulwark of our own stat
and equate it with Westernis
mocracy, free enterprise and the
American way of life."

Scoring "creeping secularism
MacQueen described this as the
chummy, comfy brand of religio
found in some of our churche
emphasis on success and comfo
the decline in the number of
dates for the ministry."

Among external problems to
he said the Church should di
attention were unemployment, C
ans' disregard for basic human
and world peace.

10 Year Plan . . .

Study Migrant Problem

A ten-year plan for a massive
by Protestant church groups c
living and working condition
fronting this country's migratory
ers will be launched at a N
Study Conference on Migrant
Workers in Washington, D.C.
16-18.

In announcing the conferenc

—R

UNITY DEMONSTRATED—Christian unity across political frontiers was demo
as 20,000 Protestants from East and West Berlin gathered at this huge open-air
in West Berlin for the annual Home Mission rally of the Evangelical Church in G
(EKID). The slogan above the altar is translated: "He who offers thanks, give
to me."

ional Council of Churches' Migrant istry said the master plan will serve detailed blueprint for church action he fight to eradicate social evils ounding the use of migratory kers.

he conference will mark the 40th iversary of the churches' efforts homeless migrants, and, according ie announcement, will constitute the t significant united effort ever made ng the last four decades to secure cation, health and welfare services, nt living wages and steady employ- t for the million migrants and their ilies.

articipants in the three-day meeting include leaders of government, rch and private agencies concerned migrant workers. A principal ker will be Secretary of Labor es P. Mitchell.

r. Hermann N. Morse, general rman of the migrant ministry anni- ary, said it would take the "com- d efforts of government—national, and local—of private agencies, loyers and the churches to end the oitation of the men and women pick and pack America's crops." he ten-year plan of strategy will ssued as a platform statement at the clusion of the Washington con- nce.

REDS SEIZE BOOKS

Communist officials of the Customs ureau at Leipzig, where all parcels rom West Germany to the Soviet one are checked, have confiscated wo Christian books.

One was "Between God and Sa- an" by Protestant theologian Hel- nut Thielicke, and the other was Die Begnadete Angst" (The Grace- ul Fear) by the well-known German riter Georges Bernanos.

Prof. Thielicke, who has long been staunch foe of Nazism, recently as named director of the University f Hamburg in West Germany. He ecame the first Protestant theo- gian to hold the post.

The East German customs authori- es informed the sender that the onfiscated books constituted "litera- re of anti-democratic character, e import of which into the East erman Republic was prohibited."

Previous seizures of Christian pub- cations by Communist customs au- orities, which have increased in mber over the past months, have volved Evangelical calendars and ritings by several Western church- en.

Demand for Healing Missions Increases

An increasing demand from church lay men and lay women for spiritual healing missions and for pastors with some clinical knowledge or training in group therapy was noted at the annual International Conference on Spiritual Healing in Philadelphia.

In addition, increased respect and co-operation among physicians, psychiatrists, psychologists and ministers in treating illnesses and tensions was stressed by speakers from these four groups.

The conference was sponsored by the Order of St. Luke the Physician, a non-monastic Protestant Episcopal body dedicated to the ministry of spiritual healing. Included in the order are bishops, ministers, medical doctors, psychiatrists, nurses and laymen.

Attending the sessions were 770 persons, among whom were 85 clergy, 16 nurses and 13 physicians and psychiatrists. They came from 18 denominations in 17 states, Canada and four overseas countries.

The Rev. Leopold Bernhard of Chicago, chairman of the Commission on Healing, United Lutheran Church in America, told the conference that doctors who were once "pretty hard-boiled about religion" are now coming around to believing in the miracle of prayer, or at least to understanding that a patient has spiritual needs in sickness.

Mr. Bernhard spoke out of his experiences with an "all medical" congregation at Chicago's Westside Medical Center, a pastorate which he has just relinquished.

The work of a team of 70 persons from medical, psychiatric, social service and pastoral fields, through the American Foundation of Religion and Psychiatry of New York, was described by a field director, the Rev. Clinton J. Kew, an Episcopal priest and psychologist.

He said the foundation's counseling services were being used by large companies to help solve some of the personal problems of their key personnel.

Mr. Kew, who directs this industrial service program and conducts a psychological clinic and healing services at New York's Marble Collegiate (Reformed) church, remarked: "It takes teamwork to achieve some of our satisfactory results. It is now possible because theologians, psychologists and the medical specialists are beginning to understand one another's terms and to develop a new common ground or discipline."

—RNS Photo

THY BROTHER'S KEEPER—Food parcels of all kinds, destined for institutions of the Evangelical Church in Germany, are placed in large containers at the entrance of the open-air theater where the annual EKID home mission rally was held recently.

The Rev. Bernard Martin, pastor of National Presbyterian church, Geneva, and chaplain in Switzerland for the Order of St. Luke the Physician, sounded a theological note.

"Those who come to spiritual healing services looking for health or the cure of a habit must come in search of God, not merely for relief or cure," he cautioned. "The Bible says, 'Seek ye first the kingdom of God,' and then, other things, such as healing, shall be added unto you."

Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church here and warden of the order, observed that last year's conference had a larger attendance and represented 32 denominations, but stressed that the 1960 meeting "was marked by such a zeal of devotion and faith that every session was stirred by an undercurrent of power."

At All-Africa Conference . . .

Africans Display Energy, Ability and Zeal

Churchmen from 14 countries, of which nine are in Africa, gave addresses at plenary sessions or public worship services of the second All-Africa Lutheran Conference sponsored by the Lutheran World Federation in Madagascar, Sept. 8-18.

African countries represented among the speakers were Ethiopia, Ghana, Union of South Africa, Nigeria, Kenya, Northern Rhodesia, Southern Rhodesia, Madagascar and Tanganyika. The countries on other continents are Germany, the United States, Switzerland, India and Norway.

In addition, daily morning Bible studies were given by African pastors from Eritrea and South-West Africa, as well as from Madagascar, South Africa and Tanganyika, bringing to 11 the number of countries from this continent whose representatives were on the program. Conference delegates also attended from Lutheran Churches in Liberia and Cameroon.

Ethiopian Official Speaks

Restoration of freedom to Africans "should help to open the hearts and minds of multitudes of Africans to the Gospel more than ever before," an Ethiopian cabinet official told 250 delegates to the Conference.

Emmanuel Abraham of Addis Ababa, Ethiopian chief of political affairs, said the new factor in the situation would be the removal of "the prejudices and hatreds created by the master-and-servant relationships engendered by colonialism."

"It is bound to take time to blot out the effects of colonialism and exploitation from the Africans' minds," said Mr. Abraham, who is a member of the LWF executive committee.

He attributed "suspicions and scepticism" on the part of Africans to "the deeds of foreigners who were mistakenly taken to be Christians . . . but in truth worshipped other gods and thereby damaged or even destroyed the witness of the men and women of their race who had given their lives to worshipping the true God and telling of His love to those who were in darkness."

Voicing the "firm belief that African civilization during the next few centuries will be a very high order," provided its people embrace the Christian way, the Ethiopian official said:

"The average African, looking up to the European and the American as his models and deeply bent on procuring the scientific and technological know-how at which the Western man excels and which the African greatly longs to possess, feels bound to acquire at the same time the political, economic, religious and other theories expounded by Western man.

"He is attracted by the ideologies and 'isms' such as socialism, Communism and agnosticism, which have been swaying Europe and America for a generation or more.

"How then could the people of Africa benefit from the West's amazing scientific and technological achievements without at the same time being trapped by false beliefs and philosophies and thereby losing their souls and, in the final analysis, making their labors fruitless and their lives meaningless?

"I submit that the only way is the preaching of the Gospel of among the African peoples with tolic zeal."

Mr. Abraham also extended vitation from the Mekane Yesus gelical Church (national Lu Church in Ethiopia), of which a member, to hold the Thir Africa Lutheran Conference i country, and said Emperor Ha lassie supported the invitation. T ference is expected to take p 1965.

Plea For Ecumenicity

Lutherans must be "the mo menically minded denomination Bishop Heinrich Meyer of L Germany told the All-Africa ence.

"As members of the one u Church, we can never cease to out our hands and thoughts in se those who in other denominati lieve in Jesus Christ," said Dr. who is chairman of the Lutheran Federation Commission on Wor sion.

"We must never become we talking with them about Jesus a grace until we have altar and fellowship with them because w become one with them in truth however is not an easy way.

"We certainly must not for love of Jesus Christ for truth' but we cannot give up the tru

—NL

AT AFRICAN ANNIVERSARY—Joining Buhaya Lutherans in "ground pews" at celebrating the 50th anniversary of Lutheran missionary activity in Northweste ganyika are left to right: Elsbeth Walsh, secretary to Dr. Arne Sovik, director LWF department of world mission; Bishop Heinrich Meyer, head of the Lutheran in Luebeck, Germany; LWF Acting Executive Secretary Kurt Schmidt-Clausen; F. A. Schiotz, president of the ELC and vice chairman of the LWF World commission.

's sake either, for Jesus is both: love and the truth."

Ie said that "because we believe in forgiveness of sins, we must be- e that the sin of an erroneous and e doctrine can be forgiven, too."

'he head of the Lutheran Church Lübeck voiced a strong desire for eater unification of Protestant ırches in the different parts of ica and all over the world."

"Keep Traditions"

ttempts to dissociate African church from the Christian traditions that e been developed outside Africa ng the past 19 centuries were de- d by a speaker at the conference.

he Rev. Paul Pakendorf of Johan- ourg, chairman of the Council of ırches on Lutheran Foundation in thern Africa, questioned the view "the Church in Africa should not ourdened with the ballast of Euro- n and American tradition" and ould develop its own thought forms, own theology, its own confessions, own forms of worship, its own ns."

That sounds very fine," he said, . . . can the Church in Africa re the history of nearly two thou- l years of Christian tradition and up with the primitive Church of ecost? Is it right to deprive the le of Africa of the rich Christian ition of other countries?"

r. Pakendorf, who is a superinten- of the Lutheran Church of South ica's Zulu-Xhosa-Swazi region, d rhetorically when distinctive ns, theology and confessions rged in central Europe and the sh Isles. "Surely hundreds of years conversion and Christianization," aid.

Africa View Distorted

epresentations of present-day Africa vestern mass media often given an equate or distorted appreciation of role of Christian church work in part of the world, an African who airman of the International Mis- ry Council said.

r. Christian G. Baeta, professor of ogy at the University College, n, Ghana, told the second All- ca Lutheran Conference that Chris- bodies should take note of "the considerable and apparently deliberate distortion of the motivation, the historical expressions and the effects of Christian work in Africa, that is going forward at the present time."

"A few months ago in New York City I viewed a film of Africa made by some journalists who had toured the continent," he said. "In the context of stirring developments in politics and other secular fields, the role of Christianity (the film) portrayed seemed to be so utterly irrelevant as to be ridiculous."

Professor Baeta added that "there have been quite a few books written recently in various western countries, purporting to give accounts and interpretations of what is happening in Africa today, which presumably do not recognize any 'missionary factor' at all, or seem to regard it as quite negligible."

He reported having met "many visitors from foreign lands who, while showing a keen interest in the present movement towards a new life all over the African continent, seemed to be under the impression that Christian missions constituted some sort of hindrance to African progress and even that they probably never should have been undertaken at all."

TRIUMPH OUT OF TRAGEDY—The Pacoima Memorial Lutheran Hospital shown above was recently dedicated by Lutherans of the San Fernando Valley in Southern California. Impetus for building the modern 100-bed hospital came from the January 1957 tragedy when two airplanes collided killing three children and injuring 70 others in the schoolyard of Pacoima Junior High School.

Day School Staffs Meet

The thirteenth annual convention of the Lutheran Teachers' Association of the National Lutheran Council is meeting October 27-28 at St. Paul's Lutheran Church, Lynwood, Calif. More than 200 teachers, pastors, and principals, representing thirty-eight schools in the Western states are expected at the meeting. Mr. Harold Trautsch, principal of St. Paul's Lutheran School, Chicago, Ill., will be the principle speaker at the convention.

Chicago Home Dedicates

A new chapel and $500,000 addition to the Norwood Park Home for the Aged in Chicago was dedicated in September. Dr. E. S. Hjortland of Oak Park, Ill., conducted the dedicatory rites. The Home is operated by the Norwegian Old People's Home Society of Chicago.

Memorial Scholarship Fund

Scholarship awards to students at Augsburg Theological Seminary, Minneapolis, Minn., will memorialize the late Dr. T. O. Burntvedt, president of the Lutheran Free Church for 28 years. Members of Lutheran Free Churches throughout the nation are being invited to contribute to the Memorial Scholarship Fund in honor of its former president who died last May.

New York Conference Has 25th Meeting

The twenty-fifth meeting of what is probably the oldest continuous Christian education conference in The ALC was held over the Labor Day weekend at Upsala College, East Orange, N. J. Annual conferences aimed at improving church school teaching have been held in the New York area since 1934, with the exception of two years during World War II.

Previously sponsored by the education committee of the ELC's Atlantic Circuit, the conferences have been a joint project of the merging churches in the New York area since 1958. First conference leader was Dr. George Aus, now pastor of the American Church in Oslo, Norway. Since 1941 the leaders have been Mr. Harold Midtbo and Mr. Walter Jensen. Many leaders of the Church have been invited to speak at the conferences.

Church Bell Ringing in Paradise

"Now our bell is ringing in Paradise!"

That is how the Rev. Winston Grant announced to St. Paul's Lutheran Church in Bagley, Minn., that their old church bell was again calling people to worship. It had been installed in the tower of Paradise Lutheran Church, Paradise, Calif.

When the latter church was built in 1949, provision was made for installation of a bell in the tower at a later date. But this was not done until the Rev. Victor Ovrebo was called from Bagley to serve the congregation in Paradise. When he saw the empty bell tower there he remembered that St. Paul's old bell was lying in the backyard of the parsonage in Bagley. It had been left there when a new building was erected that used a tower chime system instead of a bell.

Contacts were made, the bell was found to be just the right size, and St. Paul's voted to give the bell to the California congregation. It was dedicated in August by the Rev. Karl Figenbaum, now retired, who designed the bell tower when he was pastor of the congregation.

People

The Rev. L. O. Sunde is serving as interim pastor at Clairemont Church, San Diego, Calif.

The Rev. T. Gilbert Thompsen, formerly of Elbow Lake, Minn., is now serving Mountain View Church, Denver, Colo.

The Rev. and Mrs. G. S. Thompson were honored recently on the occasion of their Silver Wedding Anniversary by the members of their parish, First Church, Eau Claire, Wis.

The Rev. Harold Ruddick, associate and youth pastor of Our Savior's Church, Montevideo, Minn., has accepted a call to a similar pastorate at St. Stephen's Church, Granada Hills, Calif.

Miss Marlene Zwanziger of Strawberry Point, Iowa, was recently installed as parish worker of Highland Church, San Bernardino, Calif., the Rev. Roger Veum, pastor.

The Rev. and Mrs. A. H. Belgum were honored on the occasion of their Golden Wedding Anniversary at a reception at University Church of Hope, Minneapolis, Minn., on September 25. Members of several former parishes of Pastor Belgum were present for the occasion.

The Rev. Vernon E. Anderson, formerly pastor of St. Timothy Church, St. Paul, Minn., is now serving First Church, Manitowoc, Wis.

The Rev. Alvin Brucklacher, formerly of Ross, N. Dak., is now serving a four-church parish at Florence, S. Dak.

The Rev. Eugene H. Engelstad, formerly of Rice Lake, Wis., is now serving a two-church parish at Elkhorn, Wis.

The Rev. Paul O. Forsberg, formerly in the Military Chaplaincy, is now serving Belleview and Bethany Churches, Howard, S. Dak.

The Rev. Harold Frostad, formerly of Valhalla Centre, Alta., is now serving a parish at Chaplin, Sask.

The Rev. Arthur L. Gronberg, formerly of Muskegon, Mich., is now serving Badger Church, Badger, Iowa.

The Rev. V. E. Holte, formerly of East Meadow, L. I., N. Y., is now serving as administrator of the Eger Lutheran Home, Staten Island, N. Y.

The Rev. Leonard E. Hultgr merly of Tacoma, Wash., is no ing Our Savior's Church, Bak Calif.

The Rev. Henry L. Johanso merly of Bryant, S. Dak., is no ing as assistant pastor at the Ar Lutheran Church, Huron, S. D

The Rev. James G. Kallas, w been serving as a missionary Camerouns in Africa, is now st in England.

The Rev. Carl A. H. Ko formerly of Kindersley, Sask., serving Central Church, Moos Sask.

The Rev. Marcus Lewis, fo in Brookfield, Wis., is now ser Home Mission congregation in ton, Ill.

The Rev. Douglas E. Lindgr merly of Racine, Wis., is now Calvary Church, Omaha, Neb.

The Rev. Frank Maresh is no ing as pastor of Nazareth Ch UELC congregation in Kenma Dak.

The Rev. Raymond Mehl, fo of Barneveld, Wis., is now Calvary Church, Brookfield, W

The Rev. Vincent G. Most serving as interim pastor at C deemer Church, Hancock, Mir

The Rev. Roger W. Nostbal serving as interim pastor at Church, Madelia, Minn.

The Rev. Haakon O. Olson, ly of Moose Jaw, Sask., is now Calvary Church, Edmonton, A

WASHINGTON CHURCH DEDICATED—Christ Church, a home mission congreg Tacoma, Wash., recently dedicated this first unit church. Dr. H. L. Foss perfor dedicatory rites and the dedication sermon was preached by the Rev. Oscar A pastor of Trinity Church, Moorhead, Minn., the sponsors of the building loan to congregation. The Rev. M. E. Nesse is pastor of Christ Church established in 1959 numbering 450 members.

ometer Measures
Local Stewardship

barometer that—in a way—mea-
s loyalty and self-respect is avail-
to congregations in the last few
ths of The Evangelical Lutheran
rch.

ut it isn't being used, according
fficials of the Stewardship Depart-
t of The ELC.

he barometer is part of a poster
out last spring to each of The
's 2700 congregations.

itled, "We Respond to Our Mis-
in 1960," it has these answers to
e provocative questions:

-What is the budget of my church
he last year of its independent life,
where is the money going?

-What part of this has my congrega-
accepted as its share?

-How well is my congregation
suring up to its goal?

lany congregations are lagging be-
l their accepted goals, said Dr. Ray-
nd M. Olson, director of steward-
. The trend of increased giving in
previous three years actually was
rsed this year when midyear tabu-
ns were made.

There is no room for pretense as
look at our giving record," said
Olson after a look at the figures.

hey showed:

hat while other churches were in-
sing their giving—the ULCA by
percent, the ALC by 9 per cent,
example—that The ELC's giving
ped by .3 per cent. At the same
t a year previous, The ELC had
ted its giving by 11.3 per cent!

hat at the beginning of September,
47.1 per cent of the total congre-
nal objectives had come in. Even
total of congregational objectives
is nearly half a million dollars short
ne year's total budget of $7,258,124.

he question, as Dr. Olson expressed
ecently in a recent appeal, is as
ws:

How do you expect to do this?"
s one answer, the use of the posters
ing encouraged in every congrega-
. Through the national offices of the
ner League, local young people's
ips throughout the church are offer-
assistance in placing the posters in a
minent place so each churchgoer
see his own congregation's progress
achievement.

—ELC Photo

THE GOAL IS UPWARD—Teddi Gulhaugen of the Youth Office of The Evangelical Lutheran Church points the direction which congregations must take, according to stewardship officials, if the church's last independent annual budget is to be met. The Youth Office is encouraging Luther Leagues throughout the country to see that posters like the one above are posted prominently so members will know their own local stewardship progress.

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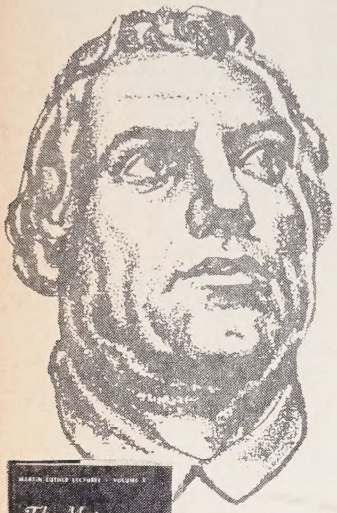

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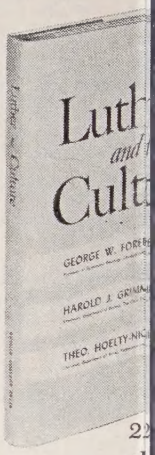

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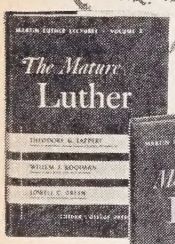

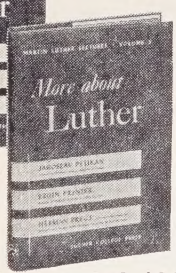

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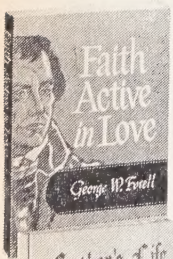

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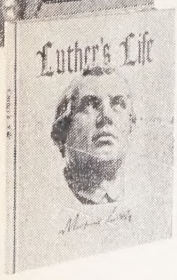

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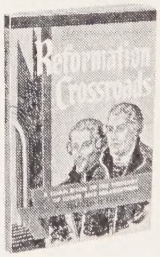

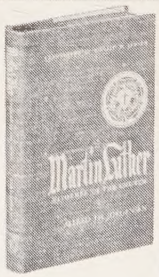

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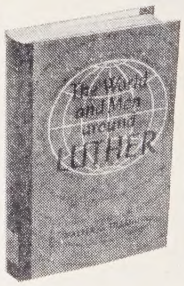

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